

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 26

Mar 2021

Issue 9

Cover Page



The cover page of the Mar 2021 issue of Vedanta Sandesh is an awesome picture of a male Pallid Harrier which has been clicked by an avid nature lover & photographer Sh Prasad Datar - near Pune in Nov 2020.

The Pallid Harrier (*Circus Macrourus*) is a medium-sized migratory bird of prey. It breeds in southern parts of eastern Europe and central Asia and Iran and winters mainly in India and southeast Asia. The male is whitish grey above and white below, with narrow black wingtips. The female is brown above with white upper tail coverts. Her underparts are buff streaked with brown. Pallid Harriers hunt small mammals, lizards and birds, surprising them as they drift low over fields and moors.

Every bird, like every other living being, is a unique creation of God, and one just exclaims on seeing this awesome bird - Oh My God.

Om Tat Sat





Vedanta Sandesh

Mar 2021

1.	Shloka	5
2.	Message of P. Guruji	7-8
3.	Sadhana Panchakam	9-11
4.	Letter	12-13
5.	Gita Reflections	14-20
6.	The Art of Man Making	21-26
7.	Jivanmukta	27-29
8.	Story Section	30-32
9.	Mission / Ashram News	33-45
10.	Internet News	46
11.	Forthcoming Progs	47
12.	Links	48

S
T
A
T
E
T
I
O
N
S





Vedanta Sandesh

Monthly eMagazine of Vedanta Mission

Mar 2021 : Year 26 / Issue 9

Published by

Vedanta Mission

Vedanta Ashram, E/2948, Sudama Nagar,

Indore-452009 (M.P.) India

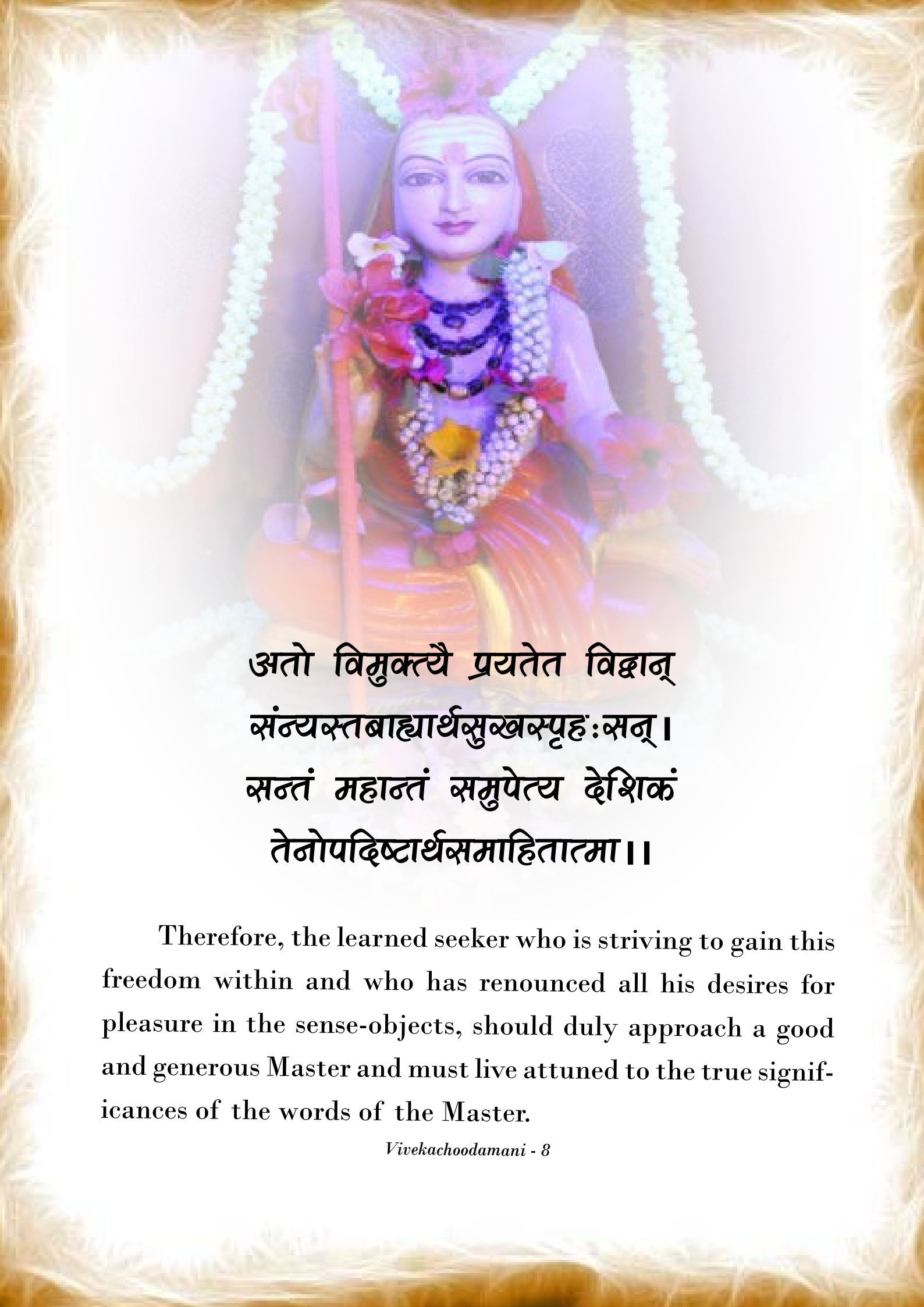
<http://www.vmission.org.in> / samatananda@gmail.com



Editor:

**Swamini
Samatananda
Saraswati**





अतो विमुक्त्यै प्रयतेत विद्वान्
संन्यस्तबाह्यार्थसुखस्पृहःसन् ।
सन्तं महान्तं समुपेत्य देशिकं
तेनोपदिष्टार्थसमाहितात्मा ॥

Therefore, the learned seeker who is striving to gain this freedom within and who has renounced all his desires for pleasure in the sense-objects, should duly approach a good and generous Master and must live attuned to the true significances of the words of the Master.

ॐ

सदाशिवसमारम्भाम्

शंकराचार्यमध्यमाम्

अरुमदाचार्यपर्यन्ताम्

वन्दे गुरु परम्पराम्





Message from Poojya Guruji

Non-perception is not Negation

Negation of a jiva implies the change in our understanding about ourselves. Baseless and superficial self-perception is the cause of all ills. Not knowing who we are and what is the truth of all what we see around - we imagine baseless things and then endlessly suffer. Nothing else needs to change. Our physical body is not a problem, neither is the faculty of mind & intellect. The unique individuality of every individual is also never a problem. Individuality is manifestation of life as per the uniqueness of our faculties and its contents. Faculties differ and so do the different individuals. Individuality has manifested, and is crystallized also slowly, but we were there before the whole story of this individual began. The individual will definitely perish one day, yet something remains. What is that 'me' which transcends yet permeates the individuality? That appreciation is true self-discovery. Before that we very clearly need to know that all that we give so much importance to is false. Negation is discernment of the untruth of anatma. Mere non-perception is not the way to go. For this we need to deeply appreciate as to what is the real problem.

Is the world a problem? Never, the world is so beautiful, so awesome, it is of unimaginable beauty. People who truly became sensitive to its beauty became respectable poets. How can the sun, moon, stars, the trees, the flowers, fruits, the multifarious birds, animals, the rivers, mountains ever be a problem. It is those who cannot be sensitive to their beauty definitely seem to have tremendous prob-

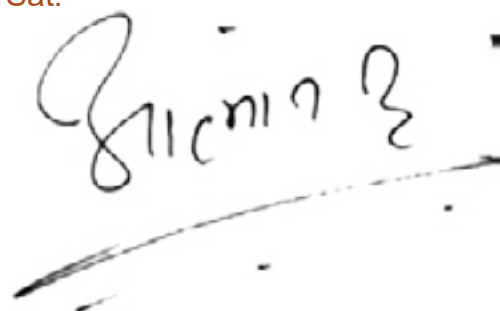


lem. Such insensitive people are literally blind, too self-obsessed. Our physical bodies - are they a problem? Never. I have met doctors who are just amazed at the beauty of each and every organ and our faculties, and literally start singing the glories of God, the supreme intelligence, which has created all this. Look at the eyes, the ears, the heart, lung, kidney, liver etc. Man, with all his knowledge can never create any of these by himself. Whatever we do is either just a cheap copy of the original, or we just transplant. The original is awesome. We need to be amazed at the complexity and inter-connectivity of everything around. How can these awesome and out-of-the world things ever be a problem?

Our mind, is that a problem? Definitely not. Not knowing our mind, we mis-handle it and in the process get shocks. Stress etc is the result of mis-handling of the mind. For a computer scientist human mind and intellect is their ultimate inspiration & dream. Today AI & ML are big things. Just think of your own natural & profound intelligence, and of course the intrinsic capacity of continuous learning. We are blessed to have all this potential. These can never be a problem. So is the limited consciousness manifesting through these faculties be a problem? Never. That is also a profound blessing. Imagine a robot, who does various jobs - as per what we feed in it. Yet it is never self-conscious. It doesn't repair itself, it doesn't produce something like itself. Individual is capable of all that.

The problem is just taking ourselves to be this individuality alone. Today our existence is limited and confined to this individuality, our story starts with this fellow, while the truth is that we were existing even before this manifestation started, and shall be even when it ends. The problem is just ignorance compounded by some baseless & erroneous self-perception. Waking up to the truth requires that first the false should be negated. Negation of the false is all about stopping to give excessive importance to all that is around, including our own faculties and the individuality thereof. Let us see Anatma as Anatma first, thereafter the clouds shall go and the sun shall reveal itself.

Om Tat Sat.



SADHANA PANCHAKAM

- : 19 : -

Swamini Samatananda

Sadhana Panchakam



In the previous sopana of Sadhana Panchakam the Acharya warned us against indulging in futile perverse arguments in the disguise of logical understanding. In the present sopana the revered Acharya reveals that logic should only be taken as a support but the final validity of knowledge lies in the Shruti alone.

श्रुतिमतः तर्कोऽनुसन्धीयताम् :

Think over the logical conclusions accepted by the Vedas.

Logic is employed to prove or disprove something. The use of logic becomes necessary when the subject under discussion is not clearly understood or it appears disputed and when other reasonings have been ineffective. Different analogies, metaphors, or illustrations are used to drive home an understanding. But all such metaphors, arguments, have their limitations. No argument can be pressed too hard only to prove a point. There is no doubt that logic plays a role in enabling one to understand the principles of the scriptures. So one can take the support of logic to help one understand, but logic is only taken as a support and that too logic which is supported by Shruti-the Vedas. In fact there is a phrase which says that one comes to see the truth on the basis of 'Shruti-Yukti and Anubhooti', which means seeing the truth by studying the Ve-





Sadhana Panchakam

dic Scriptures which are the valid means of knowledge, taking the support of reasoning and logic to understand certain principles and then directly seeing the truth for one's own self.

One cannot realise the ultimate truth of the Self as Brahman only based on logical reasoning. Because here the knowledge is of the knower. Logic governs only that form of knowledge which can be objectified. It is used at the level where the objective world is the goal and perceptual data is used for reasoning. But sometimes a sadhaka might get involved only in logic based systems. Here the Acharya says stay away from Shruti-rahita-tarka i.e. logic which is not supported by the principles of the Shruti. Shruti is compassionate like a mother and therefore taking refuge of logic is not discouraged if we were to take refuge of such systems which help in understanding the principles.

But there is a Truth that transcends all logical reasoning. Pure Consciousness which is the true nature of the Self is not an object and therefore it does not have any attributes. This ultimate truth cannot be perceived, it is a revelation brought about by shravan-manan-and nididhyasan. Using logic to bring out the teaching of the Shastras is tarka. It is called Shruti-matah-tarka, that which is subservient, assistant to Vedic knowledge. All doubts that arise in the mind of a student find their answers in the Vedic scriptures alone. For this, One needs to dive faithfully, sincerely and deeply in this knowledge. Only to such a seeker truth is revealed.





Mail from Poojya Gururji

Q: Poojya Gururji, Should we become thoughtless to wake up to the beauty of our real self?

Hari om.

This is a very common question of all sincere seekers of truth, and the answer is a categorical 'no'. Our teachers of Vedanta, talk about this issue while discussing the nature of oneness of Atma with Brahman. In the famous Mahavakya - Tat Tvam Asi, the shruti clearly says that this Jiva is basically that infinite divinity. Now the question arises as to how do we finally wake up to that. They first talk about three broad possibilities of the process of discovery of this identity.

One, the Jiva, becomes a good fellow, loving, caring, truthful and then goes about to study the scriptures and thus know the truth. The jiva becomes not only a good person but also a very intelligent and knowledgeable one. Is that the way to go? They very clearly say - no. There is nothing wrong with being a good person and also a knowledgeable one, but please see that these people continue to take themselves as an individual, albeit a knowledgeable one.

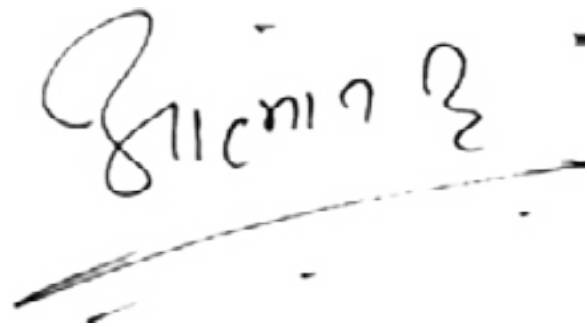
Two, the Jiva, in the process of knowing that we were erroneously taking the unreal as real, they put a break to all activities of the unreal mind and even the doer. No thoughts and no thinker too. Complete cessation of all activities of mind and its activities. They try to induce conscious sleep.



Let us first analyse these two. In the first the jiva becomes a good jiva, but obviously the jiva continues to exist. So that is not the way to go. In the second, really speaking the effort is non-perception. Is negation just a non-perception. Never. The very fact these people are trying to end perception of thoughts and thinker itself shows that for them these are powerful demons who need to exit the scene and the stage. That is giving profound importance to them and the things to which we give importance is never negated, inspite of their momentary non-perception.

That brings us to the third way to go about discovering identity, and that is the way of the shruti. It is technically called the Bhag-tyaga Lakshana. Here we first do bring about good qualities etc, because it invokes the quality of subtle intelligence, thereafter that chapter ends. With such a mind we see the truth of this so-called good individual. We go deeper into who this individual is, how he comes about etc. Individual is consciousness + upadhis, so as long as the individuality is taken as real we unconsciously keep hanging on to our upadhis. It is this which is negated - not by any action or effort, but just by realizing the anatma as anatma. Thereafter even though the manifestation may be there, yet we give importance to atma and not to anatma. Thus there is no role of any non-perception of thoughts or the thinker. Even when a thinker is there, what we really need is to 'see' is that this thinker is a composite entity - of atma + anatma. Like an actor donning some clothes. Just seeing this is freedom, even when the perception is there - there is tyaga of just a part. Thats the way to go. Think.

Lots of Love & om.





Gita Reflections



ज्योतिषामपि तज्ज्योतिः
तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं
हृदि सर्वस्य विष्ठितम् ॥

(Gita 13/13)



'The light of all lights'.


Swamini Samatananda



That (gyeyam) is said to be the light of lights,
beyond ignorance, knowledge, what is to be known,
what is arrived at by knowledge,
and present in the minds of all.



Gita Reflections

 In the 13th Chapter from sloka no 13 Sri Krishna starts talking about 'Gyeyam'. 'Gyeyam' is Param Brahman, that which is our very own essential nature and that which we all ought to know. Seeing the nature of the Self as Param Brahman is the goal of human life.

Gyeyam or Paramatma or Param Brahman is the main subject matter of discussion of the Upanishads. Geeta too is a Shastra that reflects the spiritual journey as given to us in the Vedas. Brahman is 'Nirguna swarooma' and therefore free from any kind of attributes and thus unavailable for any kind of sensory perception. It is that state of existence that cannot be conceived in words, it cannot be objectified. It cannot be seen, heard, tasted or smelled like any other objects of the world. While Brahman is 'Nirguna' yet it is all pervasive. In fact it is the very existence-principle which is one without a second. The objective world is adorned with plurality but the substratum is one non-dual Brahman.

Now when it is said that Brahman cannot be described in words, it cannot be objectified, this can create an impression that it is a void, it is nothing. But in this sloka Sri Krishna reveals that even though it is beyond apprehension yet it is not a 'void' but it is a positive existence. The only thing is one cannot conceive Brahman as an object but can awaken into it by the pointers which the Upanishads give us. And these pointers are also given to us by the Divine Acharya Sri Krishna in the Geeta. A mind which is



Gita Reflections

subtle, focussed and detached from the outside world can well be available to understand these pointers. Knowing the unconceivable Brahman is the human goal of life. In this sloka Sri Krishna goes on to give us one such pointer as He says-

‘That Brahman’ that is to be known is the light of lights
-‘Jyotishaam jyotih’

In the objective world we perceive things with our eyes. Various sources of worldly lights like the sun, the moon, the stars provide the light for such a visual perception. In the world one cannot perceive an object unless it itself is a source of light or it reflects a source of life. The nature of the Atman or Brahman can be revealed keeping this in mind. A mud pot cannot reveal itself, it requires another source of light. We are able to perceive the mud pot with the light of the Sun. The Sun is the source of light that enables the eyes to see. But the Sun does not need another source of light to illumine it. So we can perceive the Sun by itself. But now the question here is ‘Is any such source of light like the Sun, the Moon and the Stars self-revealing’? If these sources of light were ‘self-revealing’ then they should be visible to us even when our eyes are closed. But this is not so. The moment I close my eyes these sources of light do not exist for me. The Sun may have risen in the morning but if I am in deep sleep till noon time the Sun has no existence for me. So even the Sun which is the glorious light which lights up the entire world is not self-revealing. We know the existence of the Sun and any other source of light through perception. The Sun itself becomes an object of perception like any other opaque object.



Gita Reflections

Let us trace that source of light which even objectifies all worldly lights. We all know through our experience that it is our 'Eyes' which illumine the other sources of light. But can we say that the eyes are self-illuminating or self-evident. Can we say that the eyes do not need any other source of light to illumine all other objects and sources of light? No. We cannot say so. Because the eyes cannot illumine the world if they are not backed by the 'Mind'. We may have experienced that while walking on the road if the mind is lost in thoughts then we may not see a person, or object or even a moving car. So then it is the mind which illumines the eyes to perceive the world outside. In that case one can draw a conclusion that the 'Mind' then is the source of light. But here too a question arises that is the Mind self-illuminating? The answer is 'No'. The Mind too is not self-luminous because if it was the final source of light then there would be no changes in it. And so we would not be able to perceive different things. To perceive different objects physically and mentally there has to be a flow and change of thoughts. Thus the mind is also illumined by another source of light. So having traced the sense-organs, the mind, the intellect what is the final source of light? The final source of light is what is pointed out as the 'light of all lights'-jyotishaam jyotih. That light which is the light of the sun, the moon, the stars, the eyes and the mind.

This light of lights is self-effulgent. It does not require any other light to reveal it. It is Self-revealing. Self-illuminating. This light is Brahman. This light is Atma. All lights depend upon it.



Gita Reflections

Tamasah param uchyate: He is the source of light in all luminaries, and is entirely beyond the darkness of ignorance. In this sloka 'tamas' does not imply darkness. Light is the opposite of darkness. One displaces the other. Where there is light there is no darkness and wherever there is darkness light ceases to be. But this is not the case with the light of consciousness. The light of consciousness, enlightens everything. In the worldly light darkness can never be seen in the presence of light, but in the light of consciousness we are aware of the light and darkness, both. I am aware of the presence of light, at the same time I can also be conscious of darkness. Similarly the Atma Jyoti is not opposed to ignorance. I am aware of the knowledge of something, similarly I am equally conscious of my ignorance about anything in the objective world or the ignorance of my true nature. The light of consciousness illumines my knowledge of English language as well as my ignorance of Chinese language. I am aware of my different states of existence. I am conscious of the imaginary world of dreams, in the waking state I am aware of all my experiences at various levels of the body, mind and intellect and even during deep sleep there is a very fine and subtle connection of my consciousness as on waking I am aware that I slept well. Therefore the Atma is the light of all lights-jyotishaam taj jyotih....

This is Gyanam-The light of pure consciousness.

It is 'Gyeyam' to be known as Param Brahman, the substratum of everything. This is the goal of life. It is 'Gyangamyam' that is it can be arrived at through knowledge.

Another interesting point is-Where can it be known? When one



Gita Reflections

looks at the world outside, when one looks at the manifested forms in endless multiplicity, it can be seen and known in the endless forms. And this is where the journey of every spiritual student begins. Seeing the presence of the divine light in and through all names and forms. If one cannot see the presence of the supreme divine in and through the manifested forms, it is very unlikely that a person may be able to awaken into the unmanifested Supreme divinity. Once a spiritual student is able to see the divine life principle in all forms then alone his journey shall culminate in awakening into the supreme consciousness in the hridi, in the core of his personality. which is pure existence, self effulgent bliss



- 36 -

The Art Of Man Making

The Glory of Self - Restraint



P.P. Gurudev

Swami Chinmayanandaji



The Art of Man Making

To live obedient to the lower instincts of the mind is the privilege of an animal, not the glory of men. In the case of animals, their entire life is ordered by the natural instincts and impulses. They are protected from over-indulgence by Nature herself. In the case of man, because he has been given a rational intellect, he is expected to discriminate and live a beautiful life which is the glory of his higher evolution. Nature has given freedom to man – if he knows not how to make use of it, he is capable of dam in himself and his community with his licences excesses.

In fact, as an animal stands on its four legs, its head, heart, belly and ‘things beneath it’ are all in one horizontal line – of equal importance, perhaps. But man has learnt now to stand on his legs. Now in his vertical, erect position, the arrangement is, head at the highest and sex at the lowest point of a physiological form. Therefore, he is expected to live as his head guides him and according to his intellectual ideals. Next comes his heart, the seat of his emotions. Then alone is the stomach and last is sex. But today our youth seems to stand on its head : with sex as the Summum bonam of life! Our elders seem to live with their heads and hearts deep down into the bellies, so that for “the belly’s sake” ideal is thrown to the winds: corruption in commerce and in politics, in high offices and in petty situations – all our expressions of this attitude – the kabandha attitude –



The Art of Man Making

the headless trunk attitude!

A young man who really wants to gain himself a mastery over his own lower passions and baser urges must learn the art of living and striving in self control. One who has no control over himself has no great future – no mastery over others around him – not over the world spread out before him.

Therefore, in the scientific treaties on the process of man making, Krishna reveals to Arjuna why a man fails in life. He pronounces the way of self-discovery: ***Likes and dislikes of the senses for their sense of objects is natural.** Let none allow himself to be swayed by them: they are his two enemies on his way to success.

In this world, each one of us has our own likes and dislikes. What I like you may dislike and what you and I like, someone else may dislike. Liking is a feeling of attraction one feels towards an object or an arrangement of objects when it or they are conducive to the person concerned. Thus, a teetotler may like fruit juice, but a drunkard prefers alcohol. “We like things which are satisfying-meaning, things which are in line with our Vasanas: and things which are contrary to our Vasanas we ‘hate’. Thus the attraction – aversion tempo in us is determined by our Vasana quality.



The Art of Man Making

Since everyone has his Vasanas, “it is natural for a man to feel likes and dislikes towards sense objects” (indriyani indriyas-yaarthe raag dveshau vyavasthitau). After having thus made a naked statement of this fact of life, Krishna warns us, “let none come under their sway” (taylor na vasham aagacchet). Likes and dislikes are the attitude of the mind. So let us rise above them and escape being seduced by them.

None of us can avoid them all of a sudden. They are the expressions of the types of Vasanas in us. But let us at least avoid exploding ourselves into expression under the pressure of our attractions (Raag) and repulsions (Dvesha).

Why so? Is it not more honest to live expressing our likes and dislikes openly? No. Krishna warns us against it: “They both are his foes”. (Tau hyasya paripanthinau).

On the way to redeem our personality from its Vasana-bondages, these urges of likes and dislikes, being themselves the grosser expressions of the Subtle Vasanas in us are the two Looters who will rob the seeker of all his perfections earned so far. If at all, they are to express, let there be no spirit of selfish ego in it – let the Vasanas explode out without leaving any deeper tendencies in our mental make up for us to act upon in



The Art of Man Making

future.

But supposing ur Vasanas are low, should we not imitate another who has better Vasanas? Krishna with subtle vision insists, ***ones own duty, though devoid of merit, is preferable to the duty of another even when will performed. Better is death in one's own duty: the duty of another is fraught with fear.**

This may sound as a statement of trite conservatism, expressing the Rishis anxiety to preserve the traditions of the past. It reads as though the society then was superstitious and wanted to preserve the class-privileges and cast-identity. A man born as a kshatriya should fight and not imitate a Brahmin and try to live a life of meiditation. Such a reading of the text is possible. But on a deeper reflection, the verse reveals a wealth of psychological implications.

Each one is born with Vasanas, and so born in certain outer circumstances and environments. Arjuna was born a Prince with dynamic spirit of activity, springing from his Rajoguna. If he chooses now to assume a Brahmin's duty of quite and peaceful life of universal love , simple living, deep study and long meditations, Arjuna will be creating new Vaanas in himself without exhausting old ones.



The Art of Man Making

These old Vasanas will wait for an opportunity to explode into expressions. Krishna advises here that an intelligent man must selflessly live out his Vasanas with which he is born, rather than imitate the Vasanas of the world around him.

Your own Dharma (swadharma) consists of your deeper urges and tendencies ordered by your Vasanas, while your character (swabhava) is the way you express yourself as an individual in the community.

The surface (swabhava) must truly reflect the depth (swadharma) by so living without ego and ego-centric desires, the Vasanas get exhausted and the individual becomes more and more fit for higher meditations, and for the final experience of larger and fuller consciousness. Do your duty in yagya spirit, whatever it may be—recognising always the dignity in labour.



Jivanmukta

Wandering In Himalayas

96

Chandanvanath

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

Jivannukta

The famous Chandananath is a spacious plateau, 10,000 ft. above sea-level, situated up the hills, over 150 miles from the foot of the Himalayas. It is surrounded on all sides by chains of snow-clad mountains and in the centre are rich paddy fields cut up into small plots. Here and there, there are small villages and through the heart of the plain flows a slender but perennial holy stream called Thila. According to tradition the plateau derived its name from a saint called Chandananath. Chandananath and Bhiravanath were two great saints who passed several hundreds of years in penance in this inaccessible region among the mountains. On their attainment of liberation, they and their sandals came to be worshipped here. Because of their long association with the spot, the place itself came to be named after the greater of the two.

That the Himalayan region was the home of saints with marvellous powers and seers of Truth, does not require any special mention. On incontrovertible evidence historians hold that many of the great seers of the Vedic Age and several teachers of the schools of philosophy in the Sutra Age had adorned these regions with their holy presence. The solitary caverns among the Himalayas and the banks of the rivers were the places of penance and meditation for the Arya seers and thinkers. It is no wonder their guileless hearts found these harmless, unexciting, perennially beautiful holy places extremely congenial to them, for, their minds, shunning the external



Jivannukta

world, were occupied with the inner life alone. With plausible reasons, historians maintain that Rishi Goutama produced the Nyaya aphorisms on the banks of the Mandakini, Vyasa composed the Vedanta Darshan on the banks of the Saraswathi and Garga compiled his treatise on astronomy on Mount Drona.

Except a small number of sadhus who have cultivated great powers of endurance, few people from the low lands travel to the holy place, situated inside Nepal, close to Dhavalagin, one of the three highest peaks of the Himalayas. Usually, the Nepalese alone visit the sacred spot. But as soon as the report of the holiness of Chandananath reached my ears at Khatmandu—It was the very first time I heard of it—I began to look forward to that auspicious day when I might see the place with my own eyes.





STORY

Section



Legends of Maha Shivaratri

There are many legends associated with the festival of Maha Shivaratri. Let us see a few of them.

According to one of the popular legends, Maha Shivaratri is believed to be the day when Lord Shiva married Devi Parvati. Traditionally, it is referred to as the coming together of Shiva and Shakti. And from the point of spirituality, it symbolises the union of knowledge and energy. In other words, it is an amalgamation of Purusha (mindfulness) and Prakriti (nature).

Another legend narrates the tale of how Lord Shiva's Linga form came into being. And to explain the significance of the inevitable truth, Lord Shiva appeared like a beam of light. He challenged Lord Brahma (the creator) and Lord Vishnu (the preserver), who fought with each other over their supremacy. Lord Shiva asked his counterparts to find the source and the end of the beam of light. He said the one who succeeds in finding either the origin or the end would be declared as Supreme. Vishnu and Brahma accepted the challenge. Lord Vishnu took the form of a boar and dug deep inside the Earth while Lord Brahma transformed into a swan and flew upwards. After a constant search, Lord Vishnu admitted failure while Lord Brahma took the help of the flower Ketaki to give a misleading statement about his victory. Enraged by Brahma's deceit, Lord Shiva cut one of his five heads with his trident. Symbolically, it represents the elimination of falsehood and other vices. This day also marks the celebration of MahaShivaratri.



Legends of Maha Shivaratri

Another legend in the great epic Ramayana tells of King Bhagirath who once left his kingdom to meditate for the salvation of the souls of his ancestors. He observed a penance for a thousand years, requesting Ganga to come down to earth from heaven and wash over his ancestor's ashes to release them from a curse and allow them to go to heaven. To fulfill his wishes, Ganga descended on the head of Lord Shiva who let the waters of the river reach the earth through his thick matted locks. The bathing of the lingam is said to commemorate this legend.





Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

ASHRAM NEWS

Ashram Parivaar-Monthly Satsang



Recording session at the Ashram of



Pravachan by Param Poojya Guruji



21st Feb 2021

ASHRAM NEWS

Ashram Parivaar-Monthly Satsang



Ya nisha sarva bhootaanaam



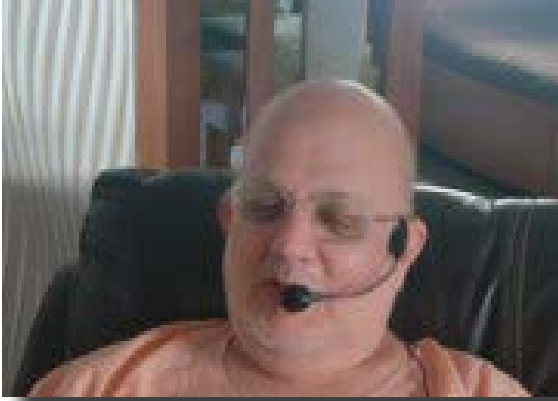
Tanyaam jagarti sanyami



21st Feb 2021

GENERAL NEWS

Satsang in Kalol (Guj)



At Dr. Vinayak Oza's residence



Doornamadah Doornamidam....



25th Feb 2021

GENERAL NEWS

A lovely Bhajan session



At Dr. Vinayak Oza's Residence



Ram ras barase.....



25th Feb 2021

GENERAL NEWS

Darshan at Kapileshwar Mahadev temple



Kalol (Guj)



The temple was nicely lit up



25th Feb 2021

ASHRAM NEWS

Birthday of Sw. Doornanandaji



Abhisheka of Gangeshwar Mahadevji



Om Namah Shivaya



28th Feb 2021

ASHRAM NEWS

Birthday of Sw. Poornanandaji



Lovely Mahaprasad was prepared



Some devotees participate



28th Feb 2021

ASHRAM NEWS

Birthday of Sw. Doornanandaji



Taking the blessings of Param Doosya Guruji



Om Sri Gurubhyo Namah



28th Feb 2021

ASHRAM NEWS

Birthday of Sw. Doornanandaji



Lovely Mahaprasad was prepared



Birthday wishes from devotees



28th Feb 2021

GENERAL NEWS

Farm Visit



A healthy crop of castor oil plants and wheat



The farmer roasted a traditional delicacy-Ponk



25th Feb 2021

GENERAL NEWS

Visit to Dr. Vinayakji's Farms



Refreshing walk in the farm.



Enjoying soft roasted wheat 'Donk'



25th Feb 2021

GENERAL NEWS

Birding trip to Little Rann of Kutch



Bhavana Resort-LRK



Miles & miles of salty desert



24th Feb 2021

Internet News

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

- Sampooma Gita Pravachan
- Kathopanishad Pravachan
- Kathpanishad Chanting
- Shiva Mahimna Pravachan
- Bhaja Govindam
- Hanuman Chalisa

Audio Pravachans

- Kathopanishad
- Shiva Mahimna
- Bhaja Govindam
- Hanuman Chalisa

Vedanta & Dharma Shastra Group on FaceBook

Vedanta Ashram YouTube Channel

Monthly eZines

Vedanta Sandesh - Jan '20

Vedanta Piyush - Jan'20

Ashram / Mission Programs

27th Mar 2021 - 7.00 PM

Online Montly Satsang

Chanting / Prarthana / Pravachan

Only for Ashram-Parivar Members

P. Guruji Swami Atmanandaji

11th Mar

Mahashivratri Celebration

Online Darshan of Shivji

On Ashram-Parivar Group

Ongoing: Five days a week - Tue to Sat

Mundakopanishad (with Shankar Bhashya) 3-2

@ Vedanta Ashram, Indore - for Ashram Sanyasis

P. Guruji Swami Atmanandaji





Visit us online :
[International Vedanta Mission](#)

Check out earlier issues of :
[Vedanta Sandesh](#)

Visit the IVM Blog at :
[Vedanta Mission Blog](#)

Published by:
International Vedanta Mission

Editor:
Swamini Samatananda Saraswati

